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Supervised by:

ABDUL MALIK MUJAHID

Head Office:

P.O. Box: 22743, Riyadh 11416, K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659
E-mail: darussalam@awalnet.net.sa Website: <http://www.dar-us-salam.com>

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Darussalam, New York

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U.K

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Mobile: 0044-794 730 6706 Fax: 0044-208 521 7645

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Darussalam

398-400 Coventry Road, Small Heath

Birmingham, B10 0UF

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Web: www.darussalamuk.com

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48009 Qualbert 4078 Durban, South Africa

Tel: 0027-31-304-6883

Fax: 0027-31-305-1292

E-mail: idm@ion.co.za

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Al-Miqdâd bin 'Amr ؓ:

The First Horse Soldier Of Islam

His Lineage

Al-Miqdâd bin 'Amr ؓ:

The First Horse Soldier Of Islam

Because he killed someone from his tribe, 'Amr had to flee from his homeland; he traveled to Hadramaut, where he allied himself to Kindah, which is why he later took on the attributive appellation, Al-Kindi. 'Amr married one of the women of Hadramaut, and she bore him a son - Al-Miqdâd ؓ.

When Al-Miqdâd grew up, he got implicated in a situation similar to the one that his father faced years ago. He got into a dispute with Abu Shamr bin Hajar Al-Kindi, and their quarrel quickly precipitated into a physical fight. Al-Miqdâd got the better of Abu Shamr, for he struck him with his sword in the leg, but being that this occurred in Abu Shamr's homeland - where he had many relatives who would be eager for revenge - Al-Miqdâd ؓ had to flee like his father before him. He took refuge in Makkah, where he allied himself with Al-Aswad bin 'Abd-Yaghûth Az-Zuhri. Al-Miqdâd then wrote to his

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Al-Miqdād bin 'Amr ؓ:

The First Horse Soldier Of Islam

His Lineage

He is Al-Miqdād bin (bin means, 'son of') 'Amr bin Tha'labah bin Mâlik bin Rabi'ah bin 'Âmir bin Matrûd Al-Bahrâni, and it is said, Al-Hadrami. His father is 'Amr bin Tha'labah.

Because he killed someone from his tribe, 'Amr had to flee from his homeland; he traveled to Hadramaut, where he allied himself to Kindah, which is why he later took on the attributive appellation, Al-Kindi. 'Amr married one of the woman of Hadramaut, and she bore him a son - Al-Miqdād ؓ.

When Al-Miqdād grew up, he got implicated in a situation similar to the one that his father faced years ago. He got into a dispute with Abu Shamr bin Hajar Al-Kindi, and their quarrel quickly precipitated into a physical fight. Al-Miqdād got the better of Abu Shamr, for he struck him with his sword in the leg, but being that this occurred in Abu Shamr's homeland - where he had many relatives who would be eager for revenge - Al-Miqdād ؓ had to flee like his father before him. He took refuge in Makkah, where he allied himself with Al-Aswad bin 'Abd-Yaghûth Az-Zuhri. Al-Miqdād then wrote to his

father, informing him of his safe arrival, and his father later joined him in Makkah.

Al-Aswad bin 'Abd-Yaghûth took Al-Miqdâd to be his adopted son – a not uncommon practice at the time, even if the father was alive – and so he became known as, Al-Miqdâd bin Al-Aswad. But during the days of Islam, when the following Verse was revealed:

﴿ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ﴾

"Call them (adopted sons) by (the names of) their fathers, that is more just."^[1]

– he again became known as, Al-Miqdâd bin 'Amr.

His Kunyah

For men, a *Kunyah* begins with Abu, meaning: 'father of.' Usually, one's *Kunyah* is based on one's eldest son, so if one's eldest son is named Zaid, one's *Kunyah* is Abu Zaid. But this is not always the case; one's *Kunyah* can refer to other children; it can even be used in a figurative sense, denoting a close connection between someone and some object or idea. Because he liked kittens, a famous Companion of the Prophet ﷺ is known not by the name he was given at birth, but by his *Kunyah*: Abu Hurairah (Hurairah meaning a small cat).

As for Al-Miqdâd's *Kunyah*, it has been said that it is 'Abul-Aswad; it has also been said that it is Abu 'Umar; and it has also been said that it is Abu Sa'id.

^[1] Qur'ân 33: 5.

His Acceptance Of Islam

Al-Miqdâd bin 'Amr ؓ was one of the earliest of people to accept Islam; in fact, he was the seventh person to openly proclaim his Islam (which does not mean that he was the seventh person to accept Islam, since some kept their Islam secret in the early days of the Prophet's Mission).

The Punishment He Endured

As we saw from his biography before the days of Islam, Al-Miqdâd ؓ was not a native of Makkah, never mind one of its chiefs. Thus he shared the lot of other weak Muslims, who were either slaves, people in the lower echelons of Makkan society, outsiders (like Miqdâd) who gained protection in Makkah, or people who had no patron or protector from the chiefs of Makkah. Al-Miqdâd was tortured over and over again, and all he had to do in order to convince his tormentors to stop hurting him was to renounce his Islam; yet he refused, remaining brave and firm and steadfast upon the truth.

His Description

Al-Madâ'ini said: "Al-Miqdâd was tall and tanned. He was hirsute, with large eyes and connected eyebrows. And he used to dye his beard yellow." Al-Miqdâd's wife, Karimah, described him as having a large stomach.

His Migration

Al-Miqdâd bin 'Amr ؓ was one of the few who made both migrations, to Al-Habashah and to Al-Madinah.

His Death

'Abdullâh bin Mas'ûd ؓ died in Al-Madinah, in the year 32 H. Though his exact age at the time of his death is not known, he was between the ages of 63 and 69. One narration indicates that he was buried at Al-Baqi' and that the Leader of the Believers, 'Uthmân bin 'Affân ؓ, led his funeral prayer. However, another narration indicates that it was Az-Zubair bin Al-'Awwâm ؓ who led his funeral prayer and that, as per 'Abdullâh's instructions, he was buried at night. Hamzah bin 'Abdul-Muttalib ؓ did not know of these instructions, 'Uthmân ؓ was unaware of them, and so he later reproached Az-Zubair ؓ for not informing him about it.

The Chief Of Martyrs



Hamzah bin 'Abdul-Muttalib ؓ:

The Chief Of Martyrs

His Lineage

He is Hamzah bin 'Abdul-Muttalib bin Hâshim bin 'Abd Manâf bin Qusai. His mother's full name is Hâlah bint (daughter of) Wuhaib bin 'Abd Manâf bin Zuhrah; she is the first cousin (from the father's side) of Âminah bint Wahb, the mother of the Prophet ﷺ. Hamzah ؓ is not only the Prophet's uncle, but he is also his brother from breast-feeding, for they were suckled by the same woman, Thuwaibah the freed slave of Abu Lahab bin 'Abdul-Muttalib. Hamzah was two years older than the Messenger of Allâh ﷺ.

His Kunyah

By dint of his two sons, Ya'lâ and 'Umârah, Hamzah's *Kunyah* was either Abu Ya'lâ or Abu 'Umârah.

Pre-Islamic Times And Then His Acceptance Of Islam

Hamzah ؓ was as physically strong as he was respected among the Quraish. In pre-Islamic days, the days of

ignorance, he spent his nights at a club of sorts, where he would while away the hours of the night by drinking alcohol and listening to musical instruments as well as songs. He would spend his days hunting in the desert. His immersion in these worldly pursuits diverted him from paying any attention to the message of his nephew, Muhammad ﷺ; he thus had no intention of leaving the gods of his fathers – Al-Lât, Al-'Uzza, and Hubal – and instead worship one God only.

One day, as was his wont, Hamzah left his home, carrying his bow and heading towards the desert, where he practiced his favorite sport and pastime, one that he excelled at greatly – hunting. At the end of that day, he returned as usual to the Ka'bah, where he would always perform *Tawâf* (walk around the Ka'bah) before finally returning to his home. But on that day, before he reached the Ka'bah, he met the servant of 'Abdullâh bin Jud'ân, who said in a most anxious tone: "O Abu 'Umârah, you should have seen the treatment that your nephew Muhammad received at the hands of Abul-Hakam bin Hishâm (i.e., Abu Jahl). The latter found him to be sitting down; he then harmed him, cursed him, and did that which he detested."

Hamzah seethed at the temerity of Abu Jahl: hot blood rushed to his head, his veins popped out, and his eyes turned red. "Did he indeed do that?" asked Hamzah. The servant responded, "By Al-Lât, yes he did." Only for a second did Hamzah stop to think before he took his bow, placed it on his shoulder, and headed with hurried steps towards the Ka'bah, in the hope of meeting Abul-Hakam. And even if he didn't find him at the Ka'bah, he would

not rest until he found him.

But no sooner did he reach the Ka'bah than he saw Abu Jahl, seated among Makkah's chiefs, in the courtyard of the Ka'bah. With dreadful calmness did Hamzah approach the group; he then took his bow and smashed it on the head of Abu Jahl, injuring him, and causing his head to bleed. Before the Quraish could revive from their initial shock, Hamzah ﷺ said, "Do you curse Muhammad while I am upon his religion: I say as he says. Now retaliate if you are able to do so."

The chiefs all but forgot their humiliated and wounded compeer; they were too busy absorbing the shocking, and for them devastating news, they had just heard. They understood all too well that, if Hamzah ﷺ had indeed accepted Islam, the Muslims would become much stronger with him as one of their protectors. Then the members of the Banu Makhzûm clan (Abu Jahl's clan), having finally regained their senses, stood up to defend Abu Jahl. They said, "We only perceive from you that you have *Saba't* (a derisive way of saying, 'you have changed your religion')."

"And what should prevent me from doing so, for his (Muhammad's) matter has become clear to me. I bear witness that he is indeed the Messenger of Allâh ﷺ and that what he says is indeed the truth. By Allâh, then, I will not desist. Prevent me, then, if you are indeed truthful." Abu Jahl then spoke: "Leave Abu 'Umârah alone, for by Allâh, I did indeed curse his nephew with vile curses." When the Quraish realized that Hamzah ﷺ had truly accepted Islam, they also realized that Muhammad ﷺ had gained more protection, and so they subsequently

us, a person has protectors (angels) that protect him by the command of Allāh ﷻ, but when the appointed time of death comes, those protectors make way, allowing a person to meet his death as decreed by Allāh ﷻ. 'Alī's protectors, after so many battles, made way that one night, when the treacherous 'Abdur-Rahmān bin Muljīm murdered the Leader of the Believers, 'Alī bin Abū Tālib ؓ.

Hudhaifah bin Al-Yamân ؓ

His Name And Lineage

He is Hudhaifah bin Al-Yamân; his full name is Hudhaifah bin Hisl (or Husail) bin Jâbir bin 'Amr bin Rabi'ah bin Jarwah bin Al-Hârith bin Mâzin bin Qatî'ah bin 'Abs bin Baghid bin Raith bin Ghatafân.

His Kunyah

His Kunyah is Abu 'Abdullâh Al-'Absi.

His Acceptance Of Islam

While they were visiting the marketplace of Najrân, Husail bin Jâbir and his son Hudhaifah bin Al-Yamân met Ja'far bin Abū Tâlib ؓ, a cousin of the Prophet ﷺ. They asked, "You are the cousin of Muhammad?"

Yes, I am the cousin of the Messenger of Allâh," was Ja'far's reply.

"To what is Muhammad inviting the people?" asked Husail.

"To the saying: None has the right to be worshipped but Allâh," answered Ja'far.

difficult to bear. So upon the conclusion of his meeting with Husail and Hudhaifah, Ja'farؓ returned to Habashah. Meanwhile, Husailؓ and his son headed towards Makkah, a logical destination considering their situation, for they were fleeing from the people of their own tribe – Husailؓ had shed blood among them.

By the time they reached Makkah, the Muslims had already migrated to Al-Madinah. The chiefs of Makkah were at that time full of rage and fury after having learned that Muhammad ﷺ and his Companionsؓ were trying to overtake a Makkan business caravan that was returning from Ash-Shâm. So when the leaders of the Quraish saw Husail bin Jâbirؓ and Hudhaifahؓ, they said, "You are both seeking out Muhammad?" They said, "All that we want is Al-Madinah (which was true, for that is where Muhammad ﷺ had gone)."

Not totally convinced by what Husail and Hudhaifahؓ said, the chiefs said, "Give us a firm and binding promise that you will not fight alongside him (against us)." They made the requested promise and then headed towards Al-Madinah. When they arrived there, they met the Prophet ﷺ and informed him of what they were coerced into promising; they then said, "(But) if you wish, we will fight with you." The Messenger of Allâh ﷺ said, "Rather, we will fulfill the promise (you made). And we seek help from Allâh against them (i.e., our numbers do not matter; what really matters is Allâh's help)." Thus did Hudhaifahؓ miss out on the opportunity of fighting alongside the Prophet ﷺ during the Battle of Badr; he did, however, fight in the Battle of Uhud and all ensuing battles.

A Choice Between Being A Muhâjir Or An Ansâri

Hudhaifahؓ was neither from Makkah nor Al-Madinah, so he was neither a *Muhâjir* (a pilgrim; more specifically here, a pilgrim from Makkah) nor an *Ansâri* (helper; a native dweller of Madinah). The Prophet ﷺ gave him a choice of being known as one of the *Muhâjirûn* (plural of *Muhâjir*) or one of the *Ansâr* (plural of *Ansâri*); he chose the latter since he had ties with Banu 'Abdul-Ashhal. Nonetheless, he was, in terms of his name, ascribed to the place he came from, Yemen; hence the name Hudhaifah bin Husail bin Jâbir Al-Yamân. And when it came time to solidify the relationship between the *Ansâr* and the *Muhâjirûn*, the Prophet ﷺ established ties of brotherhood between each member of one group with a member of the other group. As for Hudhaifah bin Al-Yamânؓ, the Prophet ﷺ assigned 'Ammâr binYâsirؓ to be his brother.

The Day Of Uhud

On the Day of Uhud, Hudhaifahؓ made sure not to miss another opportunity at fighting side by side with the Prophet ﷺ and the Muslims. But his father, Husailؓ, was old and weak, and so he, along with Usairim bin 'Abd-Waqshؓ (from the clan of Banu 'Abdul-Ashhal), stayed inside a fortified structure, with the women and children. While inside, Husailؓ said to Usairimؓ, "What are we waiting for? For by Allâh, we have practically no time left to live (i.e., so old are we!)." After pointing out that, to be sure, they were going to both die on that day or the next (i.e., very shortly thereafter), Usairim said, "Shall we not

Hudhaifah bin Al-Yamân ﷺ said, "I only recognized their riding camels in the darkness of the night..." The Messenger of Allâh ﷺ knew them, and he told Hudhaifah ﷺ who they were, ordering him to keep their identities secret." Hudhaifah ﷺ asked, "O Messenger of Allâh, should you not order for them to be killed?" The Prophet ﷺ said:

«أَكْرَهُ أَنْ يَتَحَدَّثَ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ»

"I would hate for people to say that Muhammad kills his companions."^[1]

The Prophet ﷺ revealed the identities of the hypocrites to Hudhaifah ﷺ only. And so during his caliphate, 'Umar ﷺ would pray over someone who died only if Hudhaifah ﷺ prayed over him as well. If Hudhaifah ﷺ was not present, 'Umar ﷺ abstained from performing the funeral prayer, knowing that it was a hypocrite who had died.

Some Of The Prophet's Guidance And Advice For Hudhaifah ﷺ

One day, Hudhaifah bin Al-Yamân ﷺ entered the *Masjid* and found the Prophet ﷺ to be sitting down. Hudhaifah ﷺ approached him and asked, "O Messenger of Allâh, after this (period of) goodness, will there be (a period of) evil, just as before it (this period of goodness) there was evil?" The Prophet ﷺ turned away, but Hudhaifah ﷺ repeated his question three times. He then asked again, "After this (period of) goodness, will there be (a period of) evil?"

This time, the Prophet ﷺ answered his question: "Yes, there will be *Fitnah* (trial) that is 'Amyâ (people will be blinded from the truth; or matters will be so confused that people will be blinded, in the sense that the identity of a victim's killer will remain unknown), 'Ammâ (people will be in darkness), and *Sammâ* (people will remain deaf to the truth). There will be callers of misguidance upon the gates of Hell. As for anyone who answers them (their call), they (the callers) will cast them inside." Reported by Ahmad in his *Musnad*, from Hudhaifah ﷺ.

During the Prophet's final sickness, Hudhaifah bin Al-Yamân ﷺ saw the Prophet ﷺ leaning on 'Ali ﷺ. Desiring that 'Ali ﷺ should move over, so that he could sit in his place, Hudhaifah ﷺ said, "O Abul-Hasan, I see that you have become tired in this night of yours; would that you moved over, so that I could help you." The Prophet ﷺ said to Hudhaifah ﷺ, "Leave him, for he is more rightful of his place than you are." The Prophet ﷺ then signaled to Hudhaifah ﷺ and said, "Come closer to me, O Hudhaifah: Whosoever testifies that none has the right to be worshipped but Allâh, that He has no partner, and that Muhammad is His slave and Messenger, enters Paradise. O Hudhaifah ﷺ, whoever feeds a poor person, enters Paradise." Hudhaifah ﷺ asked, "O Messenger of Allâh, should I keep this a secret or should I relate it (to others)?" The Prophet ﷺ answered, "Rather, relate it (to others)."

It is also related that Hudhaifah bin Al-Yamân ﷺ went to the Prophet ﷺ and said, "O Messenger of Allâh, be my mother and father held ransom for you: how was your morning?" After replying to his question, the Prophet ﷺ said:

^[1] Ahmad 5/454, and Al-Baihaqi in *Ad-Dala'il* 5/260 from Ibn Is-haq.

Ja'far bin Abu Tâlib ﷺ

His Full Name, Lineage, And Kunyah

He is Ja'far bin Abu Tâlib bin 'Abdul-Muttalib bin Hâshim bin 'Abd-Manâf bin Qusay Al-Qurashi Al-Hâshimi; he is the cousin of the Messenger of Allâh ﷺ. His *Kunyah* is Abu 'Abdullâh, though the Messenger of Allâh ﷺ used to call him 'Abul-Masâkin,' literally meaning 'father of the poor,' for his generosity and kind, charitable acts.

His Description

Of the people, Ja'far bin Abu Tâlib ﷺ most resembled the Messenger of Allâh ﷺ, both in physical appearance and in character.

His Acceptance Of Islam

Ja'far ﷺ embraced Islam after 'Ali ﷺ did. Once, when their father, Abu Tâlib, saw 'Ali ﷺ praying alongside the Prophet ﷺ, he said to Ja'far ﷺ, "Pray beside your cousin." And so Ja'far ﷺ went and prayed to the left of the Prophet ﷺ. It is reported that Ja'far ﷺ was the thirty-second person to accept Islam.

An-Najâshi then struck the earth with his hand; he then took a stick and said, "By Allâh, 'Îsâ bin Maryam did not surpass what you said even by the degree of this rod (i.e., what you just said is in perfect agreement with what he said)." He then said to the Prophet's Companions ﷺ, "By Allâh, you are safe in my land. Whoever curses you will incur loss (penalty); whoever curses you will incur loss; whoever curses you will incur loss. Even if a mountain of gold were offered to me, I still would not hurt a single man from you."

Turning to one of his servants and pointing to Quraish's two emissaries, An-Najâshi said, "Return their gifts to them, for I do not need them ..." Thus their gifts were returned to them and, having failed in their mission, they returned home in a state of humiliation.^[1]

The Islam of An-Najâshi

As was the case for many who came before them and many who came after them, An-Najâshi's priests and ministers knew the truth, but refused to embrace it. Instead, they dissented, gathering around An-Najâshi and challenging him with the words: "You have abandoned our religion." They then gathered together all who were willing to rebel against the king.

While preparations for battle were taking place, between the rebels and the king's followers, An-Najâshi made other preparations: he prepared a ship and said to the Prophet's Companions, "Board the ship, but remain

^[1] Ahmad 5/291,292.

there. Then, if I am defeated, depart and go wheresoever you please. And if I am victorious, then remain." He then wrote down the following on a scroll: I bear witness that none has the right to be worshipped but Allâh and that Muhammad is His slave and Messenger. And I bear witness that 'Îsâ bin Maryam is Allâh's slave, Messenger, *Rûh* (a spirit created by Him), and Word ("Be!" – and he was) which He bestowed on Maryam (Mary). And before heading out to meet the enemy, he placed this scroll in his outer garment, just below his right shoulder.

The battle soon commenced, and the Prophet's Companions ﷺ anxiously watched the fighting; their hearts were trembling as they sincerely invoked the All-Powerful, the All-Mighty to grant victory to An-Najâshi. And indeed, Allâh – the Possessor of might and majesty – then granted victory to His believing slave, An-Najâshi.

An-Najâshi ﷺ went out to the people and said, "O people of Habashah, do I not have more rights upon you than any other person?"

"Yes indeed," they answered.

"And how, in your view, have I conducted myself in life?" asked An-Najâshi.

"You have conducted yourself well," said An-Najâshi.

"Then what is the matter with you?" asked An-Najâshi.

"You have forsaken our religion and claimed that 'Îsâ is a slave," they replied.

"Then what do you have to say about 'Îsâ?" asked An-Najâshi.

"That he is the son of Allâh," they said.